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WEEKLY REVIEW.

—The *Lucknow Witness* does not know why H. M. the Queen should not be called Empress, seeing that she desires it. "Her privileges and prerogatives are not a whit enlarged by the act." But names sometimes exert an influence and prepare the way for assumptions that would not have been thought of, if the way had not been thus prepared. The title of universal bishop gradually prepared the way for the assertion of a claim to universal supremacy by the Pope. The word 'priest' in the Common Prayer Book has helped the Ritualists wonderfully. England is at present virtually a republic. The royalty is more esthetic than real, except as regards the cost of it, and we have the idea that the cost may expand under the title of Empress and Emperor. That the Queen should be so desirous of the title, takes away somewhat of the favourable opinion we had of her simplicity and good sense. Oliver Cromwell, as protector, had far more personal power than Queen (or Empress) Victoria has. A good many Continental ideas once repudiated with disdain, have made their way into England in the last quarter of a century, and this is another, forging in its way as it can.

—From the last English papers we learn that Lord Lyttelton committed suicide by throwing himself over a staircase, in a fit of melancholia. Lord Lyttelton was related by marriage to Mr. W. E. Gladstone.

—President Grant is having troublous times. Secretary Belknap's case has barely been exposed when we hear of another. This time the charge is made against the President himself. General Grant is accused of sanctioning "a large payment from the Secret Service Fund for election purposes."

—The Emperor of Brazil is just now on a visit to the United States.

—Mr. Moody's meetings in the Hippodrome are extended to overflowing. The Evangelists purpose paying Montreal a visit in June next.

—Affairs in Turkey do not appear to show any signs of improvement. In fact, the difficulties of the State are becoming more and more intricate.

—The evening of the 11th instant, witnessed a very interesting and novel meeting for Bombay. The Bombay Young Men's Christian Association have for several months past been holding religious services every Thursday evening on board merchant ships in the harbour, kindly placed at their disposal by their Captains. The attendance has been most encouraging, varying from 30 to over 100 seamen at a service.

Now that the monsoon is approaching, these services will, for a time be suspended, and so, as the closing service of this season the Association thought it would be pleasant and profitable to gather all those, who has been meeting with them from time to time, to a Social Meeting. Tickets of invitation were accordingly issued for Thursday evening at 7-30, and in reponse about 280 men from the different ships assembled in a large shed in the Dockyard, kindly lent for the purpose. There was also a large gathering present of ladies and gentlemen interested in the work of the Association.

Bombay has probably never before seen a meeting of this description, and to those interested in the sailors of this port, the occasion was most interesting and cheering.

The shed was tastefully decorated and lighted, and our friends the sailors lined the tables which stretched from end to end of the long shed, and did ample justice to the good things provided. All seemed pleased at their warm welcome.

After tea the proceedings commenced by singing "Dare to be a Daniel," followed by prayer. Very interesting and stirring addresses were delivered by Major MaCausland, Dr. Partridge, Rev. Messrs. Small and Macpherson, Captain Robinson, (I. N.) and Mr. Conder. During the evening several hymns were sung by a choir of ladies and gentlemen, who volunteered for the occasion.

The meeting was brought to a close about 9-30 P. M., and the hearty good-night and thanks of the sailors as they dispersed, testified to the enjoyment of the evening.

Our prayer is that the earnest loving words spoken may sink into the hearts of these men and bring forth fruit to the glory of God. We believe the Bombay Young Men's Christian Association is doing a good work amongst our seamen, and we would commend this special branch of their labours to the earnest prayers and sympathy of God's people.

Received with thanks a copy of the Fifty-seventh Annual Report of the Missionary Society of the Methodist Episcopal Church, also a copy of the April number of the *Indian Evangelical Review*.

Our readers will be interested in the following extract from a letter received from a friend in England.

"A very important testimony I heard from a Christian man a short time back. He was travelling in a railway carriage (3rd class), and a gentleman looked at him and said, I think, Sir, I have seen you on the platform at Mr. Moody's meetings. Yes, he said, you have. They then began to talk of the wonderful things the Lord had done for him. There was an old man sitting next, who got angry and said it was all nonsense, it was only excitement, &c., upon which an old man next to him said in tears, Sir, you do not know what you are talking about. It is a real work of God, and I myself have realized the blessing from hearing Mr. Moody; I have myself got peace with God, and know the preciousness of it. And out of the ten passengers in that compartment, six acknowledged to have found salvation. What testimony for the old unbeliever!"

From another letter received from a friend in Edinburgh, we make the following extracts:

"At Mrs. C.'s house I met Miss Robinson, of the Portsmouth Institute, the Soldiers' Friend; she is seeking to raise £1,000 for the Institute. She speaks remarkably well, although so delicate that she is sometimes found insensible in bed, and the doctors think she may die at any moment. I saw a good deal of Major Cole in Glasgow, and had the privilege of assisting him at two or three meetings. His labours in Glasgow have been much blessed, but his chief difficulty was to get the churches to co-operate. A Methodist organization is much wanted in Scotland. Major Cole has no special gift as a speaker. He sings very sweetly with his wife and daughter, but his addresses are almost meagre in their shortness and simplicity, but the Holy Spirit applies the word, and many souls have been brought to Christ. I spent an afternoon alone with him and found that he was a man wholly consecrated to God, living entirely by faith, although I do not think it is generally known that he has no means of his own, and he never refers to it. Last night I went to hear Mr. Muller, of Bristol, give his farewell address. He has been spending some weeks in Edinburgh, engaged chiefly in building up young converts. This seems to be his special work. I send you a pamphlet giving some particulars. His addresses are also remarkable for their simplicity. The man himself is the chief testimony, and his child-like faith in the Word of God is apparent in the way he handles the scriptures. In prayer he evidently speaks to the Father whom he has proved to be Love. Most of his addresses are on prayer. Dr. G. is a very dear Christian; you know him by name. He is greatly interested in the Santhals and has collected much money. He is now looking forward to seeing Mr. Boerresen in a few weeks.

The Free Church have decided to send another very able young missionary to join Mackichan in Bombay. His name is Blake, and he is very highly spoken of both as a Christian and a scholar. I met Dr. Black whom you may recollect seeing in Bombay. He goes out to Livingstonia in May. A few Glasgow merchants have resolved to send out about £1,000 worth of goods to Livingstonia in charge of a young Christian merchant, Mr. Cotterell, with a view to establish a trade. It is thought that this will open up the road from the Coast and so help towards the abolition of slavery by driving the Arab traders out of that country. At a meeting in Glasgow, which Dr. Black was addressing, a small boy came up to the platform after the address, and holding up a handful of glass marbles to Dr. Black, asked him "Will thae be ony use to ye?" And they were accepted in the name of Christ to be given to the people at Livingstonia. I have had many opportunities of speaking at meetings, both evangelistic and missionary. In Glasgow last Sabbath, I had the privilege of preaching the Gospel to 2,300 poor creatures at the free breakfast in the Drill Hall. I don't suppose you ever saw such a collection of miserable creatures. Whiskey is written legibly on almost every face. These breakfast cost £20 every Sabbath, but funds are always forthcoming. One gentleman at Lisbon, has from time to time sent sums aggregating £1,000."

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SATURDAY, MAY 13, 1876.

PERILOUS TIMES.

There is not anything that people dislike so much, on the whole, as an intimation that they must be born again. This has ever been an unwelcome doctrine. Every man has certain rags of his own righteousness which he clings to the more earnestly, the more tattered they are; and the doctrine referred to requires that these should be seen as they are and thrown away. When Wesley began to preach after his conversion, the bitterest opposition was around, because he insisted upon the necessity of a radical change of heart; he could not preach more than once in a church, for it was immediately barred against him; and by-and-by he was excluded from almost all. Yet the necessity of the new births is distinctly recognized in the articles of the Church of England. The prayer-book, unfortunately, by putting the same confessions, the same petitions, the same praises in the mouths of all the congregation, tends to create the impression that they are all essentially on the same spiritual level, and that the essential thing is to be connected with the church. In many of the pulpits this tendency is not counteracted by the preaching; and many are taught that they were indeed regenerated and made heirs of God by baptism, and that the life thus communicated is to be sustained by the Lord's Supper. The effect of this is most disastrous. Evangelical men in the establishment are becoming few and

far between. Form and ceremony and ritual are becoming everything; and the church is put in the place of Christ. It is a common thing for individuals who give no sign of spiritual life to be exhorted and urged to come to the sacrament, no effort being made to show their need of a change of heart or lead them to look to the Saviour in faith and self-surrender for the pardon of their sins and the quickening of their natures. We do not believe that by such ministry, the cause of Christ is advanced. Suppose there were no establishment in India, no ministers appointed and salaried by Government, would the effect be very calamitous? We believe the evangelical portion of the church would make haste to send forth men that would do the work now so sadly neglected. In many churches, the most earnest efforts put forth, are those which aim to fill the minds of the people with an intense prejudice against "the sects," that is, against churches where the Gospel might be heard in its simplicity. We saw some books belonging to the Sunday-school Library of a Ritualistic church, and to our surprise found them to be laboured attempts to denigrate those branches of the church of Christ which do not belong to the establishment. This was the pabulum provided for the little boys and girls.

The Rev. Mr. Taylor's book giving an account of his work in India, seems to be receiving more and more attention from the papers in these parts. The book is ever so objectionable, yet they do not hesitate to fill column after column with extracts from it. It seems singular that wrath and contempt should choose this way of manifesting themselves. What is the secret of this bitterness? Mr. Taylor's work is just an emphatic exhibition of that truth which has ever been so unpalatable, 'Ye must be born again.' It tells of men and women who were brought to conciousness of their sinfulness before God, and to a clear perception of the inadequacy of mere formal religion, and who looked to the Lord Jesus as a personal, livng, all-sufficient Saviour, and obtained peace with God and power to depart from iniquity. This is the thing which causes deepest annoyance. It disturbs the equanimity of many who wish to think that they are safe as they are. It gives a speck to the unbelief so prevalent at this day, touching all that is vital in religion.

We are not much troubled by all this clamour and these denunciations. The work is of God and must go on. These very attacks only serve to test the work, and thus to attest it. It must needs be that offences come, but woe to the man by whom the offence cometh. Fear not, little flock, says Christ to his people in all the churches, it is your Father's good pleasure to give you the kingdom. How is this flock to be recognized? 'My sheep, hear my voice, and follow me.' They hear the voice of the Master, get their instructions from him, know his mind and will, and thus become competent to distinguish what is from man, and to turn away from the many adulterations of the Gospel offered in these days. In the degree in which they follow Jesus, they sympathize with one another, and disregard the conventional rules which would separate them. The world is mighty in the church now-a-days; nothing would seem to be more absurd than a battle between this worldly church, potent in all the influences that men value, and helped forward by the world outside the church, and the little despised flock of those who are consciously united to Christ himself, who hear his voice and follow him. But he that is with these is greater than he that is in the world.

THE VEDAS INTERPRETED.

We have been favoured with a copy of the first number of the *Vedârthayatna*, or An Attempt to interpret the Vedas. The book is trilingual, consisting of the original Sanscrit text, a Marathi translation, and an English translation. There is besides a Marathi commentary on the text. The work is to appear monthly, until the whole of the Vedas are published. The work is printed at the *Indu-Prakash*, which is some guarantee of its orthodoxy. The Sanscrit text is printed in two forms, with the words united and with them separated, and is accompanied by metrical marks. The price is six rupees a year. The author says:

"The *Vedârthayatna* which will be publsihed in monthly parts of 64 pages each, is intended to give to the public, especially that of India, as accurate an idea as is possible in the present state of philological research, of the contents of the Veda, which is known by name to all people in this country, but about the meaning of which not one perhaps in a million among the vast multitudes who believe in its revelation possesses any notion beyond this that it contains all and everything that is good, great and divine, and that it is the final authority for all ordinances, restrictions and prohibitions, both religious and social, which form the present faith of my Aryan countrymen. Among the numerous movements of reform both religious and social now on foot in different parts of India, the importance of unfolding to the public the true contents of the Veda in a shape that shall be intelligible to it cannot be overstated."

We welcome the appearance of this publication. It is high time that Hindus had some proper understanding of the real teaching of these venerated books. The only reason why they have so long continued to be regarded with idolatrous devotion, is that they have remained unknown. The mere repetition of the words, without the slightest knowledge of their meaning, is an act of the highest religious merit, atoning for all manner of delinquencies. This being the case, it is not much to be wondered at that few troubled themselves to search out the meaning of these old-world utterances. *Omne ignotum pro magnifico.* Modern Hinduism is as different from the religion that appears in the Vedas, as it is from Confucianism. Some of the more modern books of the Hindus (e. g. the *Vidoor-Niti*) contain more wisdom in a single page than you will find in a hundred hymns of the Vedas. There is something about a dead language, especially a language like the Sanscrit, that seems to give dignity to what it expresses, and to affect the imagination so that what would otherwise be akin to imbecility is regarded as oracular and sublime. The real nature of the teaching is compelled to appear in its true colours when we take off the antique vestments and array it in a modern vernacular. There was once a time when the veriest boors spoke Sanscrit, and never dreamed that they were great philologists.

The number now before us, contains the first eight hymns of the Rig Veda Sanhita. In these hymns Indra, Vayu, Agni, Mitra, and Varuna are chiefly addressed. Divine powers are attributed to them. The government of the world and the disposal of men's destinies are in their hands. They are propitiated by sacrifices, by praises, and especially by the Soma-juice, an intoxicating liquor. The Soma-juice is everlastingly harped upon in these hymns; it is glorified to the skies; the inebriety that it causes is looked upon as the very inspiration of deity. More than anything else, it constitutes the grand-subject of these hymns. There is still among the Hindus a sect or class (worshippers of Shukti) who use liquor in their worship, believing that by means of it they are brought into communion with deity. Are not these in true line of Vedic succession?

We give here the 2nd hymn in this collection:

1. Come hither, handsome Vayu. [For thee] these Soma-draughts are prepared. Drink of them, and hear our invocation.

2. The singers, Vayu, cognizant of the prayer time, having prepared Soma-draughts, are addressing their hymns to thee.

3. Thy tongue, Vayu, that is eager and long, goes to the worshipper for drinking Soma.

4. Indra and Vayu, here are Soma-libations for you. Approach ye with pleasures [for us.] For the libations are desiring you.

5. Vayu and Indra, possessed of quick horses, you observe these extracted Somas. Come ye then both hither running.

6. Vayu and thou Indra, ye heroes, come ye both quickly to the Soma of the worshipper by this sincere prayer.

7. I invoke Mitra of pure mind and Varuna, the destroyer of the enemy—both inspirers of the prayer rich with clarified butter.

8. Ye Mitra and Varuna, taking delight in the sacred law and defending the sacred law (satya dharm) have by the sacred law attained your great desire.

9. Mitra and Varuna, the wise, born mighty, and living in wide space, have conferred upon us an active intellect.

One verse of another hymn, addressed to Indra, runs thus:

"Partake of the Soma, O Soma-drinker. The intoxication of thee the rich certainly gives us cows."

Further on we read:

"Go and ask Indra, the wise, the unconquered, the sage, and who is better than thy friends, whether the revilers may say to us that we might indeed be lost to all other gods by serving Indra alone."

The question before the mind of the devotee seems to have been this: Whether shall we gain more by confining our devotions to Indra, or by embracing other gods in our praises? On the one hand, if we praise Indra alone, Indra will take this as a particular compliment, and will do what he can for us. On the other hand, if we neglect the other gods, they will be angry with us and we may have to suffer for it. The 7th hymn is devoted to *Indra alone*, under the influence of a special inspiration of the Soma-juice, no doubt; but generally the more catholic and safe alternative of addressing all the gods is adopted.

MAN'S DEPENDENCE.

Many Christians have the idea that our need of divine aid to do the will of God is a consequence of the fall, and that all beings in an angelic or Adamic state of perfection, can do what is right by virtue of their own nature. The necessity for the operation of the Holy Spirit in the heart, is supposed to be due exclusively or chiefly to the fact that we have sinned. If this idea were correct, then just in the degree in which the Spirit of God should have accomplished in us the work of the new creation, we should *cease to be dependent upon the Holy Spirit*; our own renewed nature would be sufficient for our guidance and preservation. And it is in consequence of the presence of such an idea in the mind, that many who have experienced the renewing power of the Holy Spirit have fallen into sin; they fancied that the Spirit of God had brought them into a state in which they could of themselves fight the battle of life; had given them some stock of goodness and moral power, which dispensed them with the necessity of wholly relying upon his help. They were perhaps encouraged to take this view, by the way in which the Bible seems to speak of the change that is wrought in the believer. "A new heart will I give you and a new spirit will I put within you; I will take away the stony heart and give you a heart of flesh." "If any man is in Christ, he is a new creature; old things are passed away, all things are become new." "Ye must be born again." If I am a believer, I am born again, am a child of God, have a new heart, a new nature, therefore what I could not in my impenitence do, I now can do; I have the spiritual powers necessary for right spiritual action. This seems plausible; but it is based on a complete misconception. We are new creatures in Christ, simply because we have returned to the Shepherd and Bishop of our souls; we are united to Christ; we are complete in him; we abide in him; we have given up the idea of our separate life; Christ is our life. We have a new spirit because the Spirit of God dwells in us, we are the temple of God for this reason only; we are born of God, because we have been brought to find all our springs in him: as many as are the children of God they are led by the Spirit of God. Our heart is a clean heart because of the presence of the Spirit of God. There is now no condemnation because we walk after the spirit. In the 7th chapter of Roman we seem to see a Christian actuated by the belief that he is now to find in himself the ability to cope with sin and achieve the will of God, and who is brought to the verge of despair by the ineptitude of his nature for the

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doing of God's will. But he becomes acquainted with *the law of the spirit of life*; the great truth bursts upon him, that he is everlastingly dependent on the Spirit of God in whose presence and activity he finds the life which Christ imparts. To this effect, John says to mature believers: "Ye are of God, little children and have overcome them." Our growth in grace does not change the fact that we are dependent as little children.

Our Lord himself predicated nothing good of his own humanity; based nothing on that. He said: "I can of mine own self do nothing." "As I hear I judge." Before you can hear me. I must hear God. "There is none good, save One, that is, God." All moral goodness is an effluence from him; is radiated by him; goodness means God. "Of him, through him and to him, are all things." This is true of the material world, and it is true of the spiritual world. The attraction of gravitation is not a power in matter; things do not exist because they were once created; as they are of him so they are *through* him. "In him we live and move and have our being."

Solomon asked wisdom of the Lord, and the Lord granted him his request. How? By putting within him a stock of wisdom that should last him through life? Not so; but by giving him an assurance that he would be guided of the Lord so long as he looked to the Lord. When he began to think himself wise, he fell into the greatest follies. The fear of the Lord is the beginning of wisdom, God chargeth his angels with folly, that is, he does not commission them to do anything in their own strength or wisdom. The Archangel Michael, contending with the devil, says, the Lord rebuke thee. The word Michael means 'Who is like God?'

It is, then, our creaturehood that makes it necessary for us to have divine guidance, and not merely our sinfulness. The wisdom that cometh from above, cometh daily, as the manna. The fatal error of mankind is the belief that man is complete in himself, and is competent of himself to do all he was created to do. Separation from God is separation from life. The inhabitants of heaven and of the redeemed earth all unite in the song, Blessing and honour and glory and power and wisdom and might, be unto him that sitteth on the throne and unto the Lamb.

Our philosophers and savants are on the wrong track. The intellectual development in which they glory becomes their shame, because they do not recognize the true source of it. Man's perfection is in his union with God, not in any development apart from him. This last brings in pride, a principle which blasts the character and utterly unfits it for either obtaining or imparting happiness. "Thou only art holy." "There is none good, save God." "The Lamb shall lead them unto living fountains. This is in their glorified state.

GLEANINGS IN EPHESIANS.

As the church is subject unto Christ, so let the wives be to their own husbands in everything. v. 24.

The subjection of the church to Christ is a loving subjection. Christians find their pleasure in doing whatever is pleasing in his sight. They obey not because they *must* but because they *may*. They are perfectly persuaded that the will of Christ has regard to their truest and best welfare. Their own will could never obtain for them anything so good as Christ's will secures to them. As the bridegroom joyeth over the bride, delighting in her beauty and excellence, so Christ finds his joy in the purity of the church. The church knows it and cannot gainsay Christ any more than she can gainsay her own blessedness. Let the Christian wife be in like manner persuaded of the love of her husband and delight to carry out his wishes. But what if she has more correct ideas than he has? Let her submit them in an unobtrusive way, but not insist upon them in the face of his disapproval. But is not Abigail honourably mentioned for the kindness shown to David and his troop, when her husband Nabol had dismissed their application with scorn? She would seem to have been actuated by a desire to save his life. The Shunamite lady mentioned in II. King's iv. seems to have been a woman of much more character and energy than her husband; but she does not neglect to seek his sanction for what she does. Where there is a difference of opinion between the husband and wife, and the husband refuses to be persuaded by the wife's reasonings, it is her duty to submit, unless he should require her to do something contrary to the will of God. No requirement of God may be understood so as to conflict with other express requirements of God. The command to be in subjection to the husband does not override the command which forbids every Christian to have fellowship with works of darkness. No living being has authority to set aside the claims of God, or to come in between a wife and the Saviour. The way in which Paul mentions his sisters in Christ shows that he does not favour any orientalism in the treatment of the wife. Aquila and Priscilla are always mentioned together, as though they were one in whatever they did.

Husbands, love your wives, as Christ the church. 25. A command more easily given than obeyed, some will say. "My wife is not so attractive as she was when I married her; she is not so amiable; she is a little too exacting; I don't think I can love her as I once did." Well, Christ has perhaps seen in you a falling off in fervency and amiability; has his love grown cold? Your wife is Christ's gift to you, and is to be received as such, daily; and by your reception of her you are to show your love to Christ, Christ was not drawn to you by merits of yours; he gave himself for you that he might sanctify and cleanse you and make you beautiful. You in like manner are to show your love to your wife by labouring for her advancement in all that is good, and the most effectual way of doing this is to be Christ-like yourself. When Christ's love is shed abroad in your heart, it will flow forth in love to your wife.

A glorious church. 27. Glorious through holiness. He sanctifies and cleanses it by the word, that he may present it to himself a glorious church. This, then, is the glory which Christ desires for the church. When the kingdoms of this world were offered to him, he rejected them, and the church which glorifies herself because of her alliance with earthly kingdoms is not one with Christ in this matter. It is Christ in us that makes us glorious. The world knoweth us not even as it knew him not.

NOTICE.

BOMBAY TEMPERANCE LEAGUE

A social meeting of the members and friends of the League will be held in the Durbar Room, Town Hall, on Tuesday evening at eight o'clock. Major MaCausland will occupy the chair, and addresses will be delivered by friends during the course of the evening. Tickets, 8 Annas each, may be had at the Depôt of the Tract and Book Society, or from Mr. Lestar, keeper of the Town Hall.

Epitome of News.

SATURDAY, May 6.

—*Indian Statesman:* "The Swedish papers announce that an archæological expedition to Asia Minor is being organised at Stockholm. A number of *savants* will take part in the expedition, amongst others Drs. Retzius and Montelius and Professor Tegner. The expedition will explore all the principal ancient sites in Asiatic Turkey."

—*Bombay Gazette;* Madras, May 5th: "A cyclone is expected at any moment from the south. To-day there was a terrible thunder-storm at Paumben. One vessel was struck by lightning and dismasted."

There is a severe outbreak of cholera at Toomcoor, near Bangalore; 280 seizures and 128 deaths.

—The Superintendent of Customs at Cotapam has been fined Rs. 1,000 and suspended for levying blackmail on native exports.

—The German African Society, nothing daunted by the failure of their first expedition, have determined to send a second expedition to the western shores under the command of Herr Edward Mohr.

—A Parliamentary return respecting railway accidents reported to the Board of Trade during the year 1875, states that the total number of persons killed on railways in the United Kingdom was 1,290, and the total number injured 5,755.

—A Final meeting of the Prince of Wales' Reception Committee was held yesterday afternoon. The accounts were all presented and passed, and it was agreed that the balance in hand of Rs. 1,000, which is left after paying all expenses, should be presented to the Leper Hospital.

MONDAY, May 8.

—*Indian Statesman:* "When Lord Northbrook was leaving India, observes the *Delhi Gazette*, he did not forget to tell the Rev. J. Gelson Gregson, whose name is so honourably associated with the efforts being made to suppress drunkenness in India, that his labours had been appreciated in the highest quarters. We learn now, with considerable pleasure, and the fact will be both pleasing and encouraging to the great Temperance Association of India and its leaders—that H. R. H. the Prince of Wales has marked his approval of the work being done, by contributing a donation of Rs. 300 to the funds of the Association. The amount was sent through the Adjutant General."

—*Bombay Gazette:* "The Madras papers state that cholera continues to ravage some parts of Southern India with relentless severity. It is especially severe at present in the district of Kristnagherry; and the week before last, nearly 270 deaths occurred from this disease in the Oosoor district."

—*Times of India:* "A telegram from Goa says that the ship Kashgar was burnt off Goa. The crew were safely landed there in three boats."

—A rather numerous company met, says the *Times'* Paris correspondent, at the house of M. Frederic Kastner, in the Rue de Cichy, to witness his experiments with a strange invention of his which he calls the "Pyrophone." The pyrophone, as its name indicates, is an instrument which produces sounds by means of gas jets. It had long been known that flames emit sounds, and M. Kastner himself had tried experiments in London; but the special public found themselves in the presence of an almost complete instrument composed of a series of glass tubes similar to organ pipes of different lengths and dimensions, in which gas jets were burning, and which played some very powerful and very moving *morceaux*. The difficulty of the invention consisted, of course, in regularizing the jets. The theory is this:—When an isolated gas jet produces a sound, you have only to bring another similar jet near it to make the sound cease. M. Kastner, then, has invented a contrivance which opens and shuts like the fingers of a hand of which each one should allow a jet to escape. When the fingers are extended the sound is produced; when they are closed or approached to each other the sound ceases. He next regulated the force of the sound by the dimensions of the tubes, and by the height at which the jets were placed in the tubes. The contrivance corresponds to the key-board of a piano, and you are deeply moved at hearing those jets sing with extraordinary power, purity, and correctness. The audience was still more astounded at suddenly hearing the gaseliers placed in the centre of the room, and set in motion by invisible electric wires, execute "God Save the Queen" in sonorous and penetrating tones.

TUESDAY, May 9.

—*Indian Christian Herald:* "The *Chicago Advance* notices a Sunday-school missionary concert, where a missionary appeal was made "by five young ladies, representing each Turkey, India, Japan, Dacota and Africa. By the side of each young lady stood another dressed in the costume of the people for whom the appeal was made, thus enforcing through the eye what was uttered from the mouth. After this the 'representative heathen' took up a collection, amounting to a handsome sum for the debt of the American Board."

The arrival of the Authoress so well known in England as A. L. O. E. was not unnoticed, but the extent to which her presence in India is likely to be beneficial is only now becoming apparent. We hear that she is endeavouring to prepare little books for India, most of which will probably be printed in English at Madras, and then be sent to all parts of India, with the view of their being reproduced in the local vernacular languages. Miss Tucker is now at Umritsar. She is the sister of the late H. Carr Tucker, of Benares.

The Rev. T. Morgan, the Venerable Baptist missionary of Hardah, is attending large missionary meetings in England. We see that at Bradford between 3 and 4,000 persons were present at the meeting and the collection was £113.

The English Presbyterian Church has declared to all its ministers "an equal minimum dividend for the first quarter of the current year, at the rate of £200 per annum." This is the first church in the United Kingdom that has paid its ministers so high a minimum stipend.

—*Bombay Gazette:* "The court-martial on Captain Crohan, held at Benares, concerning certain disbursements of public money, has sentenced him to be severely reprimanded.

The light on the new Lighthouse on Oyster Reef, near Akyab, was lighted on the 1st May.

—We have been favoured with a copy of the *Indian Traveller's Guide* for May 1876, published at the *Bombay Gazette* office.

—*Times of India;* Alexandria, May 8th: "An official decree was issued yesterday, by which all loans consolidated at seven per cent. and redeemable in 65 years, taxes and other revenue to the extent of £5.790.845 sterling will be collected and deposited in the hands of a public debt department, consisting of Commissioners representing the European powers appointed for five years. The operation of the Muckabalah is suspended. There is to be no alteration or diversion of the revenues, and no new loans are to be contracted without the consent of the Commissioners.

Turkey's extremity is likely to prove Palestine's opportunity. A proposal of some members of the Jewish community to take lands in Syria in exchange for Turkish bonds is now under the consideration of the Grand Vizier, the proposal having been sent to him from London on the 24th March in conjunction with an application to a similar effect from the bondholders of other religious denominations. The Porte promises to let his decision upon the subject be snortly known.

—*Indian Statesman:* "The Lahore paper states that the Shiahs of the Punjab intend establishing, by subscription, a school for their children at Umbala, and Rs. 1,500 have already been subscribed in Lahore for this purpose."

Wednesday, May 10.

—*Times of India:* "We have become accustomed to hear much lately about the cruelty of the Turks to their Christian subject, but the story told a few weeks back in the *Daily News* by a correspondent writing from Turkey almost surpasses everything we have yet read on the subject. The western provinces of the empire fare no bettter than the eastern, which we are accustomed to regard as the home of arbitrary Government aggravated by ferocious cruelty. There are but few troops in the province of Bosnia, but as all the Moslems are armed and the Christians unarmed, the former keep up a reign of terror which has had perhaps few parallels in recent history. No age or sex, is respected. A venerable bishop shares the same cruel fate as the commonest peasant who has incurred the fanatical hatred of the Moslem. The month before last a leading ecclesiastic, after having been in prison since August 1875, was set free only that he might be subjected to bitter religious persecution, from which he saw no chance of being released except by giving a written promise to his Turkish landlord, involving the cession not only of his cattle but of his daughter of fourteen. When a border town is surprised and taken, the reign of massacre and every species of cruelty that ensues is something indescribable. Women are outraged before their own husbands' eyes, who are condemned to the flames or subjected to prolonged torture by being impaled alive. Neither arms nor sympathisers can reach the unhappy Bosnians, the Austrians having rigorously closed the frontier and blocked up every channel of communication. In Kurdistan the Nestorian Christians have for years been the victims of Turkish tyranny and misrule. Here, too, the element of religious hatred, extending even to the dead, is not wanting. The community referred to were once numerous enough to be the chief church of Western Asia; at the present moment they have dwindled down to an insignificant tribe on the frontiers of Turkey and Persia. At a certain Nestorian town a Moslem Sheikh is reported to have dug out of his grave in the church the founder, a much-revered saint, and plundered the church of ornaments, crosses, &c., and destroyed MSS. of great antiquity and value. When the cattle failed in one district the Turks felt no compunction in yoking the Christian women in their place. Murders are numerous, but the assassins invariably get off free, as Christian evidence is not received. Lately large quantities of Government stores were spoiled by the weather, so that they became unfit for animal food, yet the Chritians were compelled to buy this useless stuff. The presence of a Vice-Consul at Mosul has at least placed some check on the horrible barbarities which are constantly being inflicted on the Christian population. It is a pity that the Vice-Consulship was abolished during the late Ministry, since which the Christians have had no protector. The Turks have sought for and obtained English support and money; but the unhappy Nestorian Chiefs who lately visited London to lay their grievances at the foot of the throne could not even get a hearing. The presence of a British Consul would do much to alleviate the sufferings of the Christian subjects of the Sultan, and as Mosul is a place of considerable trade, it is felt that no better spot could be selected for that purpose. Certainly something should be done to put a stop to these horrible outrages."

—*Indian Evangelical Review:* "We can hardly imagine a more pitiable spectacle than that presented by the worthy men who compose the Bombay Prárthaná Samáj. They have talked somewhat loudly about reform; they belong to an association whose object it is to promote the worship of the one God; their own declared convictions are that idolatry and caste are both wrong and foolish, and yet, for the life of them, they do not dare to lift a finger to give practical effect to their own conscientious views. When Hinduism commands them to keep a festival, or to perform some caste ceremony, they pocket their consciences, and yield to the demands of a religion in which they do not believe, as meekly as so many sheep. No wonder that they are laughed at. They deserve to be. Whatever we may say about the danger of the Brahma Samáj's relapsing into Hinduism, it is evident that no such danger stares the Prárthaná Samáj in the face. A man cannot relapse into what he has never left."

Thursday, May 11.

—The *Pall Mall Gazette*, speaking of some recent discoveries in caves in Derbyshire, says:

"We have a regular sequence of events recorded in Robin Hood's cave. First, there was a time when it was a den of hyænas, and man was not. Secondly, it was occupied by a rude tribe of hunters from time to time, and when they left it the hyænas returned to their old haunts. Thirdly, another set of hunters, allied to the Eskimos, then living on the Continent, followed the hunt, until they too, found a shelter there. And lastly, after an interval in which most of the animals mentioned above became either extinct or retreated to hotter or colder climates, it was visited during the Roman occupation of Britain."

—*Times of India:* "A correspondent at Pekin writes to the *Celestial Impire*:—"We hear that the people in Tientsin are flocking in crowds to the mission chapel, and that as many as fifty adults have been baptized since the beginning of the year. The patient toil of the missionaries in that region seems to be yielding fruit at last."

—Intimation has reached the Lahore paper from Jullundhur of the birth of a son to Kunwar Anwar Singh, brother to the present Rajah of Kuppurthalah. This gentleman is married to the daughter of the Rev. Mr. Golaknath, a Presbyterian native missionary, and the event we have referred to is the subject of much rejoicing amongst the native Christians of Jullundhur.

—*Overland Mail:* "The report of Lord Lytton's speech at Calcutta upon the importance of preserving the independence of the Council of the Governor-General has created a favourable impression in England.

It is announced that the negotiations between Spain and the Vatican are suspended. The Spanish Government has stated that it will accept the whole of the Concordat of 1851, with the exception of the clause decreeing "religious unity." Before resuming negotiations the Spanish Government will await fresh proposals from the Vatican. The Pope is said to have written an autograph letter to King Alphonso, reminding him of the promises he has made to maintain "religious unity" and the Concordat of 1851.

A faction fight between Nationalists and Home Rulers took place at Limerick on Easter Monday. Many persons were injured.

It is stated in Vienna that the negotiations which have been pending at Constantinople since April 5, between the Porte and the special envoy of Montenegro, have failed, Montenegro demanding, besides the harbour of Spizza, the Herzegovina Valley as far as Mostar. Several Vienna papers have expressed fears that the Sultan might raise the standard of the Prophet, thus appealing to Mahometan fanaticism, but there is nothing to confirm these apprehensions.

The Senate has commenced the impeachment trial of Mr. Belknap. The accused appeared with his counsel, who filed a plea denying the jurisdiction of the Senate, Mr. Belknap not being an official of the United States when the impeachment articles were found. The House managers asked time to consider their replication, and the trial was adjourned.

The New York correspondent of the *Daily News* telegraphs that the committee will certainly make such a report in the case of Gen. Schenck that his return to London will be quite out of the question.

President Grant has vetoed the Bill reducing the salary of the President of the United States after the year 1877.

The Lincoln monument, erected by contributions of coloured people, and costing 17,000 dols., was unveiled at Washington on Good Friday. President Grant attended, and Frederick Douglass delivered an oration.

The Haytian Consulate at New York has received a despatch, by cable, from Kingston, stating that the revolution in Hayti is triumphant; that the President, General Domingue, has fled, and that the Vice-President and commanding General have been shot.

—*Home News:* "Obituary for the week.—Lieut.-Col. R. H. Sale, Ben. Ret.; Major R. Steuart, Ben. Ret.; Maj.-Gen. J. R. Brown, Mad. Ret.; Lieut.-Col. R. O. Gardner, Mad. Ret.; Lord Lyttelton; Sir G. J. R. Hewett, Bart.; R. W. Cumberbatch, Consul at Smyrna; Col. J. P. H. Crowe, late 10th Foot; W. H. Cowley, P. and O. Company; Admiral C. C. Frankland; Hon. W. Maxwell; Lady Orde; L. Quinlivan, late High Sheriff of Limerick, Sir W. Wilde.

Friday, May 12.

—*Times of India:* "Mr. Plimsoll has sent the following circular to the clergy of the various religious denominations throughout the United Kingdom:—"Sir,—I entreat assistance in getting redress for sailors' wrongs. My amendments provide survey of doubtful ships, carefully verified load-line, no deck loading, and survey of grain cargoes. Will you send up petition in support, and write letter to each of your members, or at least, do the last?—I am, sir, yours respectfully, Samuel Plimsoll. 'For how can I see the evil that shall come unto my people? Or how can I endure to see the destruction of my kindred?' —Esther, 8 chap., 6th verse." One hundred and thirteen delegates, representing 45,000 trade unionists, met at Liverpool on the 19th April, and adopted resolutions in favour of a general survey of all ships proceeding to sea, and advocating the adoption of a load-line."

—*Bombay Gazette*: "With respect to the spread of the plague in Mesopotamia, the *Levant Herald* of the 12th inst. says:—"The latest telegrams to the Constantinople sanitary board indicate an increase in the number of plague cases in Mesopotamia, as well as an extension of the area infected. The following are the returns:—At Hillah, in the space of five days (from the 27th to the 31st of March inclusive), there were 66 new cases and 42 deaths. At Bagdad, from the 28th of March to April 1, there were 145 new cases and 75 deaths.

—*Lucknow Witness:* "A missionary friend sends us the following question which we commend to such as are skilful in these things:

"Would any of your missionary readers kindly supply information in reply to the following inquiry? —What is the best method of refuting the '*Samarth*' argument which Hindus apply so constantly in extenuation of the misdeeds of their deities.?"

—The *Linguist* states that as many as eleven millions of Hindus now speak and write English.

—The Royal Albert Bridge which is to span the St. Lawrence at Montreal a little below the Victoria Bridge, will be very nearly three miles long, and will have one arch of between 500 and 600 feet clear span, 130 feet above the water at high tide; the estimated cost of the bridge is £800,000 to be completed in three years.

Miscellany.

—Rev. Henry S. De Foreset, in the *Congregational Quarterly:*

"Eighteen hundred years ago giving was as certainly considered as an act of worship as praying. Christ found fault with hypocrisy bnt not with bringing alms. He scourged many things from the temple, but he did not evict the system of offerings. That had been there from the beginning; indeed it was older than the temple: it was there first and the temple was built around it. It was older than the tabernacle; older than Moses and his laws; older than Jacob, who vowed to give his tenth of all; older than Abraham, who paid tithes to Melchizedek. It is a part of natural religion; it has been held a duty from the beginning, and as such has been observed by men of all colors and habits and times, and in all quarters of the globe. It is not peculiar to the Christian system, nor is it enjoined alone in Revelation. Classical writers tell us that it was the custom among their people to consecrate thank-offerings to the gods. One says, "As soon as the harvest was got in, before they had tasted of the fruits, they offered their libations. They held their fields and cities as gifts from the gods, and they consecrated a part for temples and shrines where they might worship them." Unclassical heathen, as the aborigines of this country, were not unschooled in the doctrine of offerings. Wherever worshippers have been found, men have worshipped by giving gifts.

We conclude, then; that the consecration of treasure, like the consecration of time, has been held a duty from the beginning; the Sabbath and the thank-offering run back to the origin of the race; they have both been known since the first suppliant lifted voice and heart, with the smoke of incense, to the Father above. Moses, indeed, enforced, but he did not originate them. Before Abraham

or Moses was, they were. It has been left for the moderns to discover that these twain, which God has united should not go together; that the Sabbath is too sacred for the bringing of gifts; and that the contribution-box is a Vandal in the house of the Lord.

It should not be forgotten that temple worship made *very much* of oblation. In the language of a modern sinner, it was "Give, give, all the time." Well, why not? For it was, Receive, receive, all the time. We pay tribute to the Government, and no good citizen objects to it. Why not, then, by first-fruits and thank-offerings recognize the authority and beneficence of God? These temple gifts were continuous and various. The poor man's turtle-dove or young pigeon was accepted—yes, and required. To give was his duty. So there was a place for the costlier offerings of the wealthy. Not only the bullock and the lamb without blemish, but the most precious stones, the purest gold, the finest of wheat and oil, the rarest and most ornate of needle-work, and other rich gifts of heart or hand, were brought for the service of the Lord's house. The offerings made in the old-time worship were not the leavings, neither were they the last. It was the first-fruits as well as the first-born son that were holy to the Lord. The command ran thus: "Ye shall neither eat bread, nor parched corn, nor green pears until the self same day that ye have brought an offering unto your God." The entire Jewish system was saturated and interpenetrated with the idea of sacrifice and offerings. Moses accepted and recognized this thought, which was world-wide, and had been held by worshippers from the first. He enforced it and expanded it, and it had full possession of the Jewish mind when Christ came and the Christian church was estabtished.

This root-thought which had so long grown and brought forth fruit to the Lord, did not then die. It was rather transplanted, and in the new church it grew with new vigour. It was watered by the Pentecostal baptism, and then became more fruitful than ever. They that had possession, sold them. To meet a pressing necessity they brought their all—not their tithes, but their houses and lands—and "distribution was made unto every man according as he had need." In those Pentecostal days, when conversion were a daily experience, and Christian graces grew and blossomed like the flowers of spring, giving was considered a part, and a *most important part* of worship. Those disciples, trained in the system of tithes and temple offerings, would have thought it very strange to gather in a synagogue to pray and sing psalms and read the Word, and yet to come "empty before the Lord." Justin Martyr, a little later, gives an account of the way in which Christians then kept the Sabbath. He says: "Those of us who have the means assist all who are in want, and in all our oblations we bless the Maker of all things through his Son Jesus Christ and through the Holy Ghost. On the day which is called Sunday, there in a assembly in the same place of all who live in the cities or in the country districts. The records of the apostles, or the writings of prophets, are read as long as the time will allow; when the reading concludes the presiding minister gives oral instruction. Then we all rise and offer up our prayers. When we have concluded our prayer, bread is brought in and wine and water." He speaks of the observance of the Eucharist, and adds, "Those who are in a prosperous condition, and wish to do so, then give what they will, each according to his judgment. What is collected is placed in the hands of the presiding minister, who assists with it orphans and widows, and such as from sickness or any other cause are in distress: and he grants aid to those who are in bondage, to strangers from afar, and, in a word, to all who are in need.

The early church, we conclude, linked giving and praying together, and to the advantage, too, of both. How the church grew in those days! The disciple band was a great missionary society, but without any honorary members. All were active, few were rich; yet the Lord's treasury was never empty, and the church was foremost in every act of benevolence. Even the Apostate Julian confessed, "It is a shame for us that the impious Galileans should not only keep their own poor, but even many of ours whom we leave to suffer."

—*From the Bible Educator:*

"So large a promise naturally awakens inquiry. We ask, "When was it, or will it be fulfilled?" Joel expected, and I suppose saw, a fulfilment of it in his day. Peter saw a fulfilment of it on the day of Pentecost. We are still straining forward through the ages, and looking for a distant day of judgment and redemption on which the promise will be finally and exhaustively fulfilled. If any ask, "To which of these fulfilments does Joel, or the Spirit which spake by Joel, refer?" We reply, "Why should he not refer to *all* these days, and to many more?" Every true prophecy *must* have many fulfilments. For what is a prophecy? It is a divine reading of human facts; it is a declaration of the results which the divine laws are sure to work out from any given set of conditions, any sequence of events. Here is a man, or a race, in certain circumstances, of a certain moral temper, with this or that sin heavily pressing upon them. And the prophet says, "In your circumstances, with your character, the divine laws will infallibly produce such and such results from your repentance and amendment.' As the divine law are eternal and know no change, whenever the same facts recur in the life of a man or of a race, the same results are sure to follow; whenever similar facts recur, similar results will follow. And since men walk very much in a narrow round of custom and action, the facts and conditions of human life must constantly repeat themselves; every prophecy, therefore, must have many fulfilments.

In Joel's time the Hebrew people went up to the temple to worship, but they had forgotten what their worship meant; they gave their first fruits to God, but not the harvest; they saw him in the sanctuary, but not in the fields and the laws of nature. And therefore the regular order, the beneficent order of nature was broken, or seemed to them to be broken, by unexpected calamities, by adverse forces before which they were helpless. This interruption of the usual sequence of events they took as a judgment on their sins, as a call to repentance. They did repent, they learned that God was "in the midst of them;" for a time they lived in a constant and thankful recognition of his presence, his bounty. Their hearts were quickened to a new life; there was what we call "a reformation of religion." It is at such periods that the Spirit of God descends on men with unaccustomed power, when, viz., their hearts are quick and tender. And, as a rule, it is the humble and meek to whom, at such times, there is given "greater insight into the past, greater foresight of that which is to come," the power to see visions, and dream dreams, and declare the will of the Lord. To the proud and disobedient such times are times of testing and judgment; they oppose themselves to the new movement of thought, to the better spirit of the age; they adjudge themselves unworthy of the life which has been quickened in the hearts of their neighbours.

This was the sequence of results which Joel saw and foresaid; *this* was how he read the facts of his time, and the bearing of the Divine laws upon them. Were not the same conditions repeated in St. Peter's time with the like results? Was there not, therefore, good ground for his finding in the Pentecostal facts a fulfilment of Joel's prophecy? Then, once more, the Jewish people came up to the temple to worship, but failed to recognize the God, and the duty to God, to which their worship bore witness. When "God made manifest in the flesh" stood before them, they did not recognize him as God, neither were thankful. Judgment came upon them. They were permitted to lay "lawless hands" on him who was both their Lord and Christ. They awoke to the consciousness ef their sin when they saw the humble Galileans quickened to new life and power. They repented and turned unto the Lord. And the Spirit came upon them. They too saw visions, and dream dreams, and prophesied in the name of the Lord. And this new accession of spiritual life was a judgment to the men of that untoward generation—trying what manner of spirit they were of, revealing how evil was the spirit by which *they* were animated who still opposed themselves to the power and grace of God."

Selections.

THE FULL HEART OF JESUS.

BY GRACE WEBSTER HINSDALE.

A GLEAM of light flashed across the page I was reading this morning, and by way of assuring myself that it really reached my own heart, I want to try and cast it upon some other dark place. If you need light, open the windows of your soul, I entreat of you, and let in the glory of Matt. 12: 34, where Jesus says, "Out of the abundance of the heart the mouth speaketh." Do not the pulses of your soul quicken while you take in the idea that the blessed Lord said it not only because it was a fact concerning others, but because he wanted us to remember that *he* too spoke the words which rose to his lips from a full heart? Never man spake like that man, because no man ever felt as he felt; his gracious words were the utterance of a heart too full to be silent! And yet we are weak and sad, and spiritually crippled because we do not believe that he meant all he said. No earthly language could bear upon its sound-wings half his love, and yet we doubt the over-burdened words by which he longed to quiet the love-hunger in human hearts!

Jesus says, "I speak that which I know,—God *loved* the world; I am not come to appease his wrath, I am sent to reveal his longing for souls; he has given me to the condemned that I may bear their sentence; he will spill my blood that the record of sins may be blotted out." Out of the abundance of the heart of God the lips of Jesus uttered these promises of forgiveness. No words could fully express the divine desire for our restoration, and yet we stumble because the way is not steep; it is hard for us to be contented with just trusting the wonderful assurances of our Father's love. Poor, wretched unbelievers, with no songs bursting from our souls; why should there be, when there is no abundance of faith or joy within.

If a cloud of uncertainty hangs about forgiving love we cannot act as if we were forgiven; the cloud will settle upon our brows, and the world of restless, buffeted souls will leave our companionship with the old question still on its search, "Who will show us any good?" The sweat of blood was, indeed, proof of the abundance of his heart, but it did not tell the whole story of his love, for it had the measure of the Infinite to utter, and the demonstrations of the human could not exhaust it. Such agony of desire was sustained by the meat of which his disciples could know nothing. If a soul was taught the way to its Father's arms the abundance of joy was the strength of his heart. Out of that abundance he could tell of the songs of angels over the return of the penitent.

He knew that the gates of life might close upon the indolent scorn of unbelieving rebels; the horrors of the sinner's coming doom gathered in the heart of our substitute when he cried, "He that believeth on the Son of God hath everlasting life, and he that believeth not shall not see life, but the wrath of God abideth on him." Out of his tender yearning over lost souls he spoke these words of warning, "Ye must be born again."

Measure your trials against the fullness of his compassion, and understand his sense of your need and your loneliness, when out of the abundance of his heart he whispers in your ear, "I will not leave you comfortless, I will come to you." Your need demands all that he is, and he gives himself to you. Will you look doubtingly up to him and say, "I wish I could believe that a sinner like me might trust these words of love; but I cannot, they are meant for better souls!" Listen once more, from out of his unutterable longing toward your soul, he asks, "Lovest thou me?" "Yes, Lord," is the quick answer, through your tears,—do you not hear his voice, while your own is still lingering in the air,—"he that loveth me shall be loved of my Father, and I will love him, and he will manifest myself to him." Out of the abundance of his heart he says, "I will manifest myself" to your faith, "I will come to you," and you shall know that "as the Father hath loved me, so have I loved you!"

AUNT GROAN'S CLASS.

BY THE REV. ALFRED TAYLOR.

IT is Sunday afternoon, and Aunt Groan has returned home after the wearying labors of the day; labors that have been wearying, both to herself and to the semi-circle of human creatures in behalf of whom they have been put forth. She is in querulous mood, and communicative withal. The sight of her rueful visage has a melancholy influence on the family, and the joylessness of her tones of voice imparts to the jeremiad to which she gives vent, a portentous flavor of doleful despondency. With a heavy sigh she commences the sad tale of her woes.

Aunt Groan's chief woe is that the boys who compose her class are such a sad lot of fellows; and particularly that they are lacking in politeness. In the church to which she formerly belonged, and in which she was one of the great moguls, she had charge of the infant department, which she ruled according to her own grim pleasure. Being considerably older than her scholars, she could compel their obedience as long as they were quite young; and when they got big enough to vex her with their noisy ways, she could graduate them to one of the more mature departments. But the church to which she now belongs is four times as large as the other, and Aunt Groan being only one-fourth as important as before, and laboring under the disadvantage of being a new member, has been put in charge of a class of big boys. It is not a distinguished class. No greater honor attaches to its care than to that of any other class in the school. It is not even in a conspicuous place in the school-room.

The boys are not exactly such as Aunt Groan fancies. Had she had the making of them, they would have differed in many respects from what they are. Principally, she would have had them better seasoned with politeness. Politeness is Aunt Groan's specialty. According to her rule, everybody must treat her with becoming and reverential courtesy; while it never occurs to her that she should behave with corresponding consideration to anybody else. Children who come under her dominion are compelled to sit up straight, to "be seen and not heard," and to say "please" whenever they ask for anything; even though the "please" be jerked out in an agony of severe ritualism, or with the acute violence with which an aching molar leaves, at the forcible bidding of the dentist, the suffering jaw of the impatient patient.

Aunt Groan's present lamentation is that her boys are rude young persons who do not treat her with that degree of respect to which she is entitled. They do not evince any love for the study of the Scripture lesson. Nay, even more. She has caught them in the sinful business of making fun of her, and crack-

ing jokes at her expense. One boy, who wears yellow kid gloves, has communicated to her the intelligence that his mother is a washerwoman, and that she sometimes gets herself into trouble by stealing the clothes she has taken home to wash. The woman is really the wife of a banker, and takes in no clothes to wash. Another boy, who has been absent for two Sundays, gravely tells her that he has, since last they met, been afflicted with small-pox, varioloid, measles, and mumps. The other boys wink and grin, as their teacher gravely listens to this fabricated account of complication of disorders. Another boy tells her, with unmoved countenance, of how his mother's diet is nothing but milk and raw onions, all the year round. And another says that is nothing, for his father lives exclusively on cabbage. Furthermore, these wicked boys are not interested in what she tells them. They refuse to give heed to her expositions of the lesson, and go away as hard-hearted and as unlearned as they were when they came to school. She thinks that the Sunday-school is no place for such rude and godless fellows; and says that they ought to be turned out. She cannot imagine why the superintendent gave *her* such a rabble of boys, and declares her intention of giving him a broad hint that if he does not give her a better class, she will leave the school.

Now, if Aunt Groan could but hear the other side of the story, she might open her eyes with grim surprise. The boys have their grievances, too. A couple of them have been to the superintendent to say that they can't see why he has given them such a queer teacher. They say she is a rather unpleasant old lady, who is continually finding fault with them, and all the time putting on such a sorry face that they wish school was out. They say that she does not know much about the lesson; and that she raps them too severely because they do not study it more. They complain that her teaching of it is so far from interesting that they have to keep busy in watching for her blunders. In a word, it is not a love-match between teacher and scholars. The superintendent says he is sorry, but he will see what can be done.

Poor Aunt Groan! Miserable, sorrowful failure! You are laboring under the delusion that you are a perfect Christian, a perfect student, a perfect teacher. You have blundered into the idea that the disciples you teach ought to be as near perfection as you think you are yourself. If they were such perfect creatures they would need no teaching. It is because they are faulty and rude that they need the best and kindest teaching a mature Christian can give them. Aunt Groan, try it again. Throw overboard your dismal lamentations. Sweeten up that unpleasant countenance. Tone down that acidulous voice with the condensed milk of human kindness. Stop complaining about the hardships of your work. Forget, for a week or two, that you ought to be an object of especial reverence. If the boys snub you, or make fun of you, or crack jokes in your presence, get down from the summit of your dignity and meet them halfway in the most balmy and sunshiny manner. Then fill yourself so full of the lesson that it will almost teach itself; and, depend upon it, you will not come home grumbling at your boys, and insisting that they ought to be turned out of school.

A SISTER'S LOVE.

BY MARGARET E. SANGSTER.

WHAT can a sister do for a brother? What may she be to him? What ought her influence over him to prove to his whole life? These are important questions for sisters to contemplate. The duties of brother and sister are reciprocal; he has rights and privileges, and so has she; and in every well-regulated home they have a broad ground of sympathies and tastes in common. But, besides, each has separate likings and interests, separate pursuits and differing friendships; the element of sex gives to each a diverse world, while it insures to each, through their opposite qualities, the possibility of a strong, sweet, and never-wavering influence over the other.

If I were addressing myself to boys there are many things I might say to them; but this being solely to their sisters, I will adhere to my text. "Am I my brother's keeper?" says a thoughtful girl, looking up from her book and her cozy seat by the evening lamp, as the hall-door shuts upon her brother, and she hears his quick footsteps on the stoop, and down the pavement. How they ring through the silent street! Mother with her knitting in her hand hears them too—when does she not hear her boy's step?—and a shade of uneasiness courses her placid face. Where does Ned spend his evenings? Nobody in the house really knows. They imagine that he goes here or there, but no one likes to ask him; and so long as he returns at a reasonably early hour the young man himself feels that nobody has the least right to inquire. He would be likely to regard the most delicate inquiries as improperly trenching on his manly prerogative of independence.

It may easily be that the sister in Ned's case has done all she could do to make home attractive to her brother, nay, fascinating. There are brothers who will not be charmed, charm you never so wisely. But, we may usually safely affirm that sisters have it in their power to keep brothers interested, happy, and even gallant in their company, especially while the brothers are still on that enchanted ground of youth, which is so bright, so flower-sweet, so glorious with pictured mirage, and floating rainbow haze, and so cumbered and beset by snares for the unwary feet. A girl, if she shut herself to the task, with gentle persistence and womanly wisdom, can establish her sway over almost any boy, for whom she cares enough to make the effort.

Really though, to observe the mutual relations of many brothers and sisters, the dispassionate on-looker would conclude that their care for each other was of the coolest kind. A critic from another planet, would not dream that there was any strong enduring love, between these young people, who trample on each other's feelings, treat each other with discourtesy, and bring each other's little faults and foibles into ridicule. Now a sister's love should lead her always to bear herself toward her brother with the same graceful and beautiful politeness and patience which come to her manner, without conscious effort, when the person with whom she is talking, is not her brother, but her neighbour from over the way, or her friend the librarian of the Sunday-school. If should make it possible for her to identify herself with some of his chosen pursuits, though they may not be those which she likes best. It should make her strong enough to say No, to him when necessary.

A sister should have a high, and it is not too much to say, a severe standard of right. She ought never to tolerate as many weakly do, for the sake of peace, the expression of flippant or sneering opinions concerning the Bible, or religion, or the churches, in her presence. Honest doubt is something to be respected, and met with fair and honest weapons. On the other hand, that species of infidelity which aims at saying smart things, and at pelting with cheap witticisms those great principles for which men have died, and by which empires have been builded, should receive contempt and disapproval. A sister's love should induce her to take a decided stand on the temperance question. She should enlist her brothers early in the great bands of young men, who will not taste anything which intoxicates. She should not invite to her parlor, nor go into company with, nor in any way accept attentions from young gentlemen, of any social position, who are known to be moderate drinkers. Unless she is consistent in this, she can hardly hope to prevail upon her brother to have nothing to do with wine or liquor of any kind.

There is no argument so unanswerable as the argument of a sincere, spiritual, and truly conscientious life. Each girl who lives before her brother daily, in a high-minded, unselfish, and faithful way, sets before him a page, whence the love of God shines into his soul with clearness and tender light. For her brother's sake every young woman should so live that her living would be a constant illustration of the power of divine grace.

Often, and often, perhaps, when a young girl has entered upon the discharge of life's duties with feeling of her dependence upon God and a clinging trust in her Saviour there are eyes watching her with absorbing interest. The brother, of whom, like the rich young man, we think that even the Lord must love him, for his goodness, his morality, his many noble traits, still refuses to bow at the foot of the cross. He will not sell all that he has. He will not surrender himself entirely. But he feels to the very core of his being that there is a beauty and glory of life that he has not got; a rich experience and a fullness of comfort which all his negations have not brought him, and which his positive keeping of the commandments does not bestow. This sister is a professing Christian. Has she the secret? Is her life set free from the storm; is it lighted ever by the glory from on high? He watches and takes notes, and all unknowing herself her quite example may win him to the dear and loving Friend, or repel him, and shut him into the outer darkness and cold.—*(Sunday-School Times.)*

SUNNY CHRISTIANS.

BY DR. DE WITT TALMAGE

THERE is no more important work for the Christians to do than to care for his own soul. All Christians who are earnestly engaged in pressing forward Gospel work, and who are wrapped up in earnestness regarding the welfare of those around them, are apt to become so pressed and absorbed in their work as to neglect the proper nourishing and strengthening of their own souls.

The most important work of the Christian is to secure and maintain happiness in his own soul. The joy of the Lord is his strength; and it is his duty to witness to the world that he is a happy Christian, that he has an all-sufficient Friend in Heaven, and that the possession of religion in the soul is complete happiness. A sour-visaged Christian—if such a thing can be—is a reproach and libel upon the Christianity he professes. His very countenance should show to all around him that it is a blessed thing to be a disciple of Christ. While his heart is overflowing with kindness, his face should be beaming with smiles. He should be a sunny Christian, and reflect, in every look, the brightness of the Sun of Righteousness.

Their is a rooted feeling in the unconverted mind, that it is a miserble thing to be a Christian—that it is the extinguishment at once of everything that is bright and cheerful. And Christians themselves have had much to do with fostering this mistaken sentiment. While caring for the souls of others, they have not cared enough for their own, and neglected to cultivate those graces which ripen into gladness and sunshine. It is a blessed thing to be a disciple of Christ; and we cannot show our love for Him better than by rolling all our burdens, whatever they may be, upon the Lord who loves us, and has promised to care for us.

The first particular duty of the Christain, then, and especially the young Christian, is to obtain food for his own soul; to study the Word of God with reference to himself; to meditate on it, mix it with faith; to ponder it till his own heart shall be refreshed, and his overflowing happiness shine out in his very countenance. Then, happy in the Lord, he can go forth and do valiantly for Christ, through the power of the Spirit assisting. His very presence will be a living epistle for Christ, and a testimony to the joy that is found in His service. If we would do the work of the Lord properly, we must walk ourselves with God. If we would bear a good and honourable testimony to those who surround us, and win them to Christ, we must see that we are happy ourselves, and that they too may be happy in their souls; and thus prove the blessedness of being the followers of Christ, that others may be stirred up to seek for themselves that blessed One who makes happy all who put their trust in Him.

Be a sunny Christan! Reflect from yourself the bright shining of the Sun of Righteousness! Give all your care into the hands of Him who careth for you. Religion means joy and peace in the Holy Ghost. If you have not these, then receive Christ. But don't go with a long face and an austere visage: these things shame religion. Be a sunny Christian, if you would be an efficient working Christian.—*(Word & Work.)*

ABIDING IN CHRIST.

BY THEODORE MONOD.

YOU probably have read, my dear hearers, of a surprise that the friends of Mr. Moody gave him in Chicago a few years ago. A rich man had built a row of houses, and he determined, without saying anything to Mr. Moody about it, that one of the houses should be given to him, and so he told a few friends: "Now, don't speak to him at all about it. I give the house, and you furnish it;" and so they did. When New Year's Day came, some of them went out in the carriage to fetch Mr. Moody and his wife, but never told them what was the matter. When they stepped out of the carriage before that pretty house, Mr. Moody did not even know to what friend's house he was going. Great was his astonishment when he went in, as there did not seem to be any master of the house, but he found a great many of his best friends there, and all of them were genial and smiling; and then the builder came and said: "There is a free lease of this house; it is *yours*—friend Moody."

He was perfectly astonished, and walked up and down the house, and found that all was ready in every room; even the cupboards had not been left empty.

Well, now, when the friends had gone, and he found himself there in that house, did he say to himself: "Now, how are we going to manage things in this house? How are we going to organise? What use are we going to make of the house?" It was easy enough to understand that the cooking was to be done in the kitchen, the eating in the dining room, and so on; but it never occurred to him to think, Well, now, let us go into the other house and stay, and there keep thinking and talking all day long of the way to live in the new house. Certainly not—having got the house, he used it.

IN CHRIST WE HAVE ALL THINGS.

Now, dear friends, that is just the matter with a great many of us; we keep living in the old house, and talking of how to use the new house. Well, the first thing is to dwell in it; and after all, when you come to the point, is not that the question which we must put to each other now? Yes; I understand God gives me Christ, and I receive Christ, and I have Christ, but then, How am I to dwell in Him? We have all things in Him. You may read the New Testament in that respect, and try to find out how many times the expression "in Him" or "in Christ" occurs; it would take you many a day to do that. We have all things in Him, and the first point is not to leave Him. How shall we do that?

HOLD FAST THE WORD.

Well, let us go for the answer to the Word of God; in the first Epistle of John, second chapter, and the twenty-fourth verse, I find this,—"Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father." Mark that; it is very plain, and answers exactly to the words of Christ Himself in the fifteenth chapter of John, where He says, "If ye abide in Me and My words abide in you"—the truth must abide in us. We must abide in the truth, and retain the things we have heard.

There is no question here of any emotion, or excitement. Beloved, remember what you have heard from the Word of God; don't forget it—don't let it escape you; keep reading the Word itself, that you may be reminded of the truth, and not only that, but go further and deeper into the truth, that you may know better how rich it is. It is said that the new man is renewed in knowledge. Knowledge is insisted upon everywhere in the Bible; so we must know what God has said and done, and know what He is to us, and if we know that, if what we have heard remains in us, we shall continue or abide in the Son and in the Father. That is one thing, and a great thing.

DWELLING IN LOVE.

Now here is another, in 1 John iv. 12, "No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us;" and sixteenth verse, "And we have known and believed the love that God hath to us, God is love, and he that dwelleth in love dwelleth in God, and God in Him." We *want* to dwell in God, then dwell in love.

But, some may say, this is reasoning in a circle. I must dwell in God, in order to dwell in love, and I do not know but that we miss the point in many such passages by insisting upon this reasoning of ours. The fact is, God in His grace gives us very often the same truth under two forms; or rather, He gives us two ways of getting at a blessing. You tell a man to dwell in God; very well; if he understands you, if by faith he dwells in God, of course he will dwell in love, in obedience, and all the rest.

But there is another way too. God says, Do this and do that; and it will not answer at all to reply to God "I cannot do it." Do it, and you will find out for yourself that you cannot do it except you dwell in Him. That is because you will then have a definite purpose, not a vague idea, but a definite purpose of obeying the specific command of God. And if you do that, you will find not only that it is the result of the grace of God in you, but that it is a great means of grace. Suppose, for instance, you have a friend who has been ill, and you enquire about his health. Some one tells you, "I saw him yesterday taking a hearty meal." Well, you will say, that shows he is better. It does, but it also helps to *make* him better, and if he did not take it, it would make him weak and sick again. And just so, everything we do for God is not only a proof that there is some spiritual health in us, but makes us stronger.

So then, if you are tempted to do anything against the love of God, the love of all men, the love of your enemies, the love of those that hate you, or the love of those that aggravate you, will you then just remember that you are *bound* to dwell in love. There is no choice about the matter, it is the command of God; and if so, He is perfectly willing and anxious to make you able to do it. Just do it and say, Oh God, I will love Thee, I do love Thee; and the Spirit of God will enable you to do it, and you will have the strongest proof that God's Spirit is abiding in you. Then you will not allow malice, or anything of the kind, to harbour in your heart. Here are two means, then, of abiding in Christ: truth, and love.

KEEPING HIS COMMANDMENTS.

Now you see in the third chapter, verse 24, "He that keepeth His commandments dwelleth in Him and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us."

Thus in regard to all commandments, let a man set his heart upon *obedience*, simple obedience to the commands of God, and that man will dwell in God, and every command will bring him closer to God, and he will find out more and more what God's commands are.

The natural man does not know what God's commands are. He thinks they are sore and grievous, though the Word of God says expressly that His commands are "not grievous." And so the Apostle Paul says, We have to be transformed by the renewing of our minds, in order that we may prove what is that good and acceptable and perfect will of God. So renewed, we will find out that God's commands are so many promises, and that when God says: Arise, it means: I heal you—I give you power to arise. When God says: Do a thing, He will enable you to do it. That is the meaning of that wonderful verse in the 119th Psalm, 66th verse, "Teach me good judgment and knowledge, for I have believed Thy commandments;" so that not "I—have heard," not "I have loved them," not "I have obeyed them," but I have *believed* them—believed that it is wise and good; that it carries with it—because every word of God is a word of power—the ability to obey it.

We have the power given us to obey, and then, keeping His commandments and dwelling in Him continually, do you think that we can have a careless walk, that we can live a careless, selfish life, and yet dwell in some fanciful way—something that comes just from our feelings, you know—working ourselves up with books and hymns? That won't do. If we won't obey, we can have no dwelling in Christ, and there will be great danger, because the enemy will be persuading us that we are all right.

COMING TO HIM AS SERVANTS.

But, again, remember that through Him we have free access to the Father at all times: "If any man sin, we have an Advocate with the Father." Let us go now and make a clean breast of it, confess the sin, and not excuse it at all; confess it, and "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." And then let us go on, *and not sin*, but rather fear and abhor sin, and come to God unceasingly, not so much for comfort and joy; but for obedience; and then the comfort and the joy will be given us besides.

I learned a good lesson the other day, going along the streets, when I remarked that at the door of a good many houses there are two bells; one is called the visitors' bell, and the other the servants' bell. Now, in our Father's house, where we can always go through Christ, there is only one bell—the servants' bell. But, mark you, Satan on the outside has put another bell, much prettier, and higher up, a gilt bell, *a visitors' bell*, and one can pull at it, but there is no wire, and nothing that answers inside.

That is the reason why so many people, in spiritual things, go pulling, as it were, at the visitors' bell, and then go off without an answer. Sometimes, on the Sundays they go in the morning, and sometimes in the evening, and have a pull at the visitors' bell and get no answer. God certainly hears it, as He hears every sound on earth, but it is no prayer to Him. We must dwell and abide in him.

How can you serve God, unless you seek to serve Him in Christ. What did Christ come for? He came to serve God the Father. And, if we are in Christ at all, we are in Him who served, and we have to serve God and serve one another. Do that, and you will not be much troubled by inquiries as to what service is, or what it is to dwell in Christ.

CONFESSING OUR MASTER.

But another means, and the last one I will mention, you will find in 1 John iv. 15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." There you have obedience and confession; you believe and obey, with your heart and with every one of your members; and with the lips you confess, you bear testimony to Christ and are not ashamed of Him, and of owning Him as your Master, as occasion serves: not by hurrying on and thinking you must be always talking, but by following "the bright and the morning Star;" and when Christ gives you an opportunity, and when, placing yourselves in His hands, you know it to be your duty to speak, then speak, and it will not be difficult. Then He will be with your heart, and mind, and lips.

Oh, surely to speak of Christ at such a meeting as this is easy enough; but when you are in the presence of those who are not believers, then more especially you must ask God to show you the right moment, and ask Him to give you the right word, when that moment does come. Do not be ashamed of Christ; it is just like running away from Him to be ashamed to confess His name; and confessing Him is another and most effectual means of abiding in Him. He wants to have servants who dwell in love and truth, and when He sees a sinner who wants these things! surely He will keep him under the shadow of His wings.

NEVER SAY "GOOD-BYE" TO CHRIST.

I was told yesterday by a lady a very simple, and, I think, useful word. It is a word of testimony from a man who will probably never know that it has been quoted. The lady, who labors among the *navvies* (I think you call them), told me of a conversation she had lately heard between two of these men.

One of them was a Christian man, and he had heard of all these recent conferences about holiness, and his friend asked him, "Well, what do you say about all this?" He answered, "I don't understand it very well; but the fact is that with me it was all this way—I just came to Christ and then I never said to Him '*Good-bye.*'"

Now, that is all; let us go and do likewise. You have come to Christ, and perhaps some of you have said "*Good-bye.*" Now let us again this evening come to Him, and He says, "I will never leave you nor forsake you." He will not leave us; let us then never say "*Good-bye.*"—*(Word & Work).*

THE PURITANS.

LET thoughtful men weigh the following words taken from Knight's *History of England*, vol. 3, page 360:—

"In proportion as the *Puritans* were hated by the courtiers—*denounced* in the High Church pulpits—*ridiculed* upon the stage—they grew in the real strength of their *earnest* principles."

No milk-and-water policy, far less any milk-and-water religion ever grows in anything except weakness.

The power of the Puritans—prayerful, deep, earnest and bold, was scoffed at as extravagant, but it had God and aggressive power and energy on its side; and not only the bulk of the public were won to admire it if not follow it, but the highest powers were obliged to esteem its firmness, its self-denial, its energy; and when the crown was shaking in the hands of Charles I., it fell into the powerful Puritan arms of the Puritan body, which had its sins and failings like all others, and committed mistakes, yet we dare not but confess that Cromwell the Puritan was the first British ruler who extended the power of England to the Continent, and dared foreign Powers to do injustice even in the north of Italy, threatening to march an English army to the defence of the Bible Christians against Romish power if the persecution ceased not; and a Puritan's word was known to be true word—his promise was no mere courtier's *finesse*—and the chains for the time being were loosed off the Vaudois.

Yet these Puritans were mere babes in the time of Elizabeth—the scorn of the Court of James—the dreaded preachers in the time of Charles I., and the Powers in the days of Cromwell.

Readers of God's Word, be content to be denounced in High Church pulpits—hated by courtly sycophants—ridiculed in theatres and plays, and bide your time, the tide is rising; you rise—they fall; fear not, be of good courage.—*(Word & Work).*

BRISTOL MEDICAL MISSIONARY SOCIETY.

THE above society has just issued some valuable information as to the working of medical missions; the need of which is now, we rejoice to say, being more fully recognised. These missions profess to help, if not to meet, the whole need of man—his physical, social, and spiritual need. Their grand object is stated to be the eternal good of our poor people, whether abject or more respectable poor. Though healing for the body is the more manifest thing and that for which they apply to the mission, and although this is attended to conscientiously and deliberately, providing the best means and aiming at the greatest care and medical skill, yet the good of the immortal soul is the highest aim. In the work of the Dispensary the visitors meet with some of the most wretched poor, and while attending to the wants of the frail body, they are enabled to speak of the Great Physician who can heal the soul.

In the report of the above society, it is stated that in 1875, the number of patients on the dispensary books was 1704; while 731 were visited in their own homes. Thus some little idea may be obtained of the need that exists for such missions. A convalescent home (for women only) has also been opened at Portishead; where many in delicate health have already found strength. In conclusion, the report gives many interesting instances in which souls have

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been saved through means of the medical mission from which we select the following :—

THE SUPERIOR WORKMAN.

One in consumption applied for medicine in sickness; He was of a superior order of men, in every way. but, unable to work, he could not afford to employ a doctor, and thus was dependent for relief upon such an institution as a dispensary. For a long time kind words spoken and books lent to him had no perceptible effect. Frequent prayer was made for him. At last one of our gentlemen took him aside, and in all simplicity spoke solemnly and face to face with him. The result of this short personal interview was his reception of the truth of spiritual conversion. No different words appear to have been spoken from what had been before used; but through a special and particular appeal he surrendered himself to his God, and received the peace which passeth knowledge. He stated that he had always disliked to be spoken with closely, although he held religion in respect. Now he says, "If I have lost my health, I have found Christ; and that is of the most value to me."

TELEGRAPHIC NEWS.

London, 4th May : In the House of Commons this evening on Mr. James introducing a motion that the Proclamation was inadequate to prevent the use of the Imperial title in Her Majesty's dominions other than India, Mr. Disraeli agreed to fix Thursday next for discussion of the motion as a vote of censure and want of confidence.

Philadelphia, 4th : The United States Government has resolved to abrogate the extradition clause in the Ashburton Treaty of 1862, in consequence of the English Government refusing the unconditional extradition of Winslow, an American subject, held in London on a charge of forgery.

London, 5th : With reference to the denial given in the name of the Queen by Mr. Disraeli, Mr. Lowe has apologized and retracted the statement he made respecting two former Ministers having been requested to propose a new title for Her Majesty.—In reply to a question last evening, Lord George Hamilton explained that the new 4 per cent. Loan was larger than the Budget statement, because it had been found necessary to provide—besides for public works—for the deficient yield of the Secretary of State's Council Bills during last year and also for a possible deficiency during the current year.—Telegraphic communication with the United States is for the present interrupted in consequence of the breakage of the Anglo-American Cables.

Madrid, 5th : The Cortes has voted religious toleration in Spain, notwithstanding the opposition of the Holy See.

Midnight : Mr. Cochrane this evening asked for production of the papers relating to Khokand.—Mr. Disraeli said that none existed; England's policy was frankness and firmness; the *entente* with Russia was never better; Russia has not regarded Her Majesty's new title of *Empress* as a menace, and Russia has an equal right to conquer in Central Asia as England had in India.

Rome, 5th : The Rubattino Company's steamer Asia, with His Excellency Sir Salar Jung and suite, arrived here [? at Civita Vecchia] to-day. Sir Salar had an audience of the King and Sir Augustus Paget, the British Ambassador.

London, 6th : In the House of Commons last night, replying to a question of Sir Henry Wolff, the Chancellor of the Exchequer said that he must decline to discuss the question of neutralising the Suez Canal. If the project was mooted, the holding of so many shares by England would greatly facilitate the arrangement for a reduction of the surtax.

Vienna, 8th : There has been some severe rioting in Salonica between the Turks and the Christians which appears to have originated in the apostacy of the Greek girl. The French and German Consuls were murdered in a Mosque. Punishment of the guilty has been promised.

Paris, 8th : M. Picard has issued a circular enjoining duty upon the newly elected Prefects towards the Republic.

Cairo, 8th : His Highness the Khedive has signed a contract with a group of French financiers, consolidating all debts into bonds bearing interest at 7 per cent.; the bonds are issued at 80 to par, redeemable in 65 years.

Lisbon, 8th : The Prince embarked in the Serapis for Portsmouth to-day, amid much enthusiasm. His Royal Highness has been splendidly fêted during his stay here.

London, 9th : The Great Powers are sending Ironclads to the Gulf of Salonica, and the Porte has reinforced the garrison of Salonica and promised to the French and German Embassies full reparation for the recent outrage.—The Government Merchant Shipping Bill has passed through Committee of the House of Commons.—The total exports of British produce and merchandize from the United Kingdom during the past month show a decrease of £4,500,000, during the same period of last year.

Rome, 9th : His Excellency Sir Salar Jung has been received by the Pope with great ceremony.

Cairo, 9th : The Khedive's decree relating to the Finances of Egypt nominates a European Commission for control of the revenues.

London, 9th : Replying in the House of Commons this evening to a question of Mr. Henry Cust, Lord George Hamilton said no doubt Her Majesty's Government would give favourable consideration to the proposed new Bishopric in Northern India, provided that sufficient funds were privately subscribed.—Mr. Arthur N. Birch, C.M.G., formerly Colonial Secretary of Ceylon, has been gazetted Lieutenant-Governor of that island.

Philadelphia, 10th : The Centennial Exhibition was opened to day.

London, 11th : His Royal Highness the Prince of Wales arrived safely at Portsmouth this morning. The Serapis on arriving in the Solent was boarded by Her Royal Highness the Princess of Wales and her children. The weather was magnificent. Their Royal Highnesses will arrive in London by special train this afternoon. The streets of the Metropolis are draped with flags and there will be general illuminations this evening. Much enthusiasm is evinced on account of the Prince's return.—H. M.'s Troopship Crocodile has arrived at Portsmouth.

Berlin, 11th : Count Andrassy, the Austrian Minister of Foreign Affairs, arrived here to-day for the purpose of conferring with Prince Bismarck and Prince Gortschakoff on the Eastern Question. A telegram from St Petersburg announces the departure of the Czar for this city.—The opening of the Centennial Exhibition at Philadelphia was carried out with great ceremony.

PASSENGERS SAILED.

Per P. and O. Str. *Deccan :*

For Southampton.—Mrs E G Hobson, child and two infants, a lady and gentleman, Col and Mrs Ffrench and two children, a gentleman and friend, Major and Mrs T H Turner, Mrs Charles Ward, Mr Richard, Mrs F A Gillam, two children and two infants, Mr and Mrs J M Maclean, Col and Mrs Bond, Mr James Gordon, Mrs Edward Walker, Dr Mackenzie, Lieut and Mrs Romilly and infant, Mrs Packe, Master Sterndale, Mrs Melville, Lieut and Mrs Milford, Mr and Mrs A C Geddes, child and infant, Mr John Lees, Mr J Scrafton, Mr W Price, Mr and Mrs John Adams Acton and infant, Mr E E Meakin, Mrs Macdonald, two children and infant, The Rev D P Williams and son, Captain J H Torbuck, Mr James Helm, Mrs R Ashworth, child and infant, Mr J A Barnett, Mr A McM Taylor, a lady and two children, Mrs Hastings, Col Moxon, Mr and Mrs R N Fillans, Dr Surgeon General and Mrs Fasson, Mrs John Ryan, two Misses Ryan, two Master Ryan, Mrs Pickering and two children, Mrs Wilson, child and two infants, Mr and Mrs J J Cromage, Miss Cramage, Mr W Richardson, Mr Robt Warren, Mr S D Grant, Mrs Finch and two children, Mr H Keyser, Mr J H Boyce, Mrs Drassy and two infants, Surg on Major Tippetts, Mrs Tippetts, child and two infants, Lieut Whittle, Mr R Alexander, Mrs Shuttleworth and child, Mr John Span, Mr A Norton, Mr A McGregor, Mr S Levett Yeats, Mr Ed Austen, Mr J Kolkowski, Mr Donald Stewart, and Mr Heath.

For Brindisi.—Lieut-Col A and Mrs Prinsep, Mr Alexander, Major Holroyd, Mrs and Miss Fuller, Mr Fuller, Capt J Pennycuick, Mr L F Robinson, Dr Surgeon General Cannon, Dr Murray, Mr T Benison, Col and Mrs Younghusband, Mrs E Drummond, Col Moxon, Col T G Iredell, Mr H J Sparks, Mr L N Sparks, Mr R Dawson, Mr R F Rampini, Capt A W Roberts, Mr Brereton, Mr William Williams, Mr Greig and Mr Bagshawe.

For Venice.—Mr J H Prinsep, Mr Lumsdaine, Mr and Mrs R T Burnell, Mr Gordon Tomkyns, Mr E L Delmege, Major and Mrs Le Mesurier and infant, Mr N Randle, Mr W Wadell, Mr J G Hodgson, Mr W Kreiger, Col Dillon, Mr J Campbell, Mr P L Campbell, Mr Chilow, and Mr Houghton.

For Aden.—Colonel Fuller, RE.

For Suez.—Mr J D Maxwell.

Per. Str. *Minerva* :

For Aden.—Dr and Mrs Keith, Major Morgan, and twenty-four deck passengers.

For Suez.—Capt and Mrs R F Burton, Mr W R Mitchell, Mr and Mrs D Eisenberg, Mrs Pigot and a lady, Mr G Bonny, and a gentleman.

For Port Said.—Mr F M Leslie.

For Trieste.—Col T W Hoggan, Major A Schmid, Miss Stibitzhofer, Mr and Mrs M W Carr, Dr Flood, Capt and Mrs Wyndham, Miss Senkowska, and Mr Cush Mahomed.

PASSENGERS ARRIVED.

Per P. and O. Str. *Bokhara* :

From Southampton.—Capt and Mrs Rennick, Mrs C Lee, Mr K McKean, Mrs Le Ruez, Mr and Mrs Sowden and child, Mr G Hampton, Mr H Whyte, Miss Allen, Mr E Schmidt. Mr W Entwistle, Mr J W Smith, Mr L Smith, Lieutenants G R Townsend, C B Irving, E Nash, E S May, Sir G V Thomas, Bt, C M T Western, Lieutenants G F A Norton, T H E Acton, E E Taylor, and R C Haines.

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Domestic Occurrences.

MARRIAGE.

GRAY—MARSHALL—May 2nd, at Christ Church, Byculla, by the Rev. G. C. Reynell, James Edwin Gray, Government Telegraph Department, to Sarah, daughter of the late Mr. T. Marshall.

DEATH.

McGOVERN—April 28th, at the J. J. Hospital, Bombay, Nicholas McGovern, of liver complaint, aged 31 years.

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